

SHRINE OF KHAWJA QUTBUDIN BAKHTIYAR KAKI

Rakesh

Assistant Professor, Department of History, Satyawati College (Eve.), Delhi University, India

ABSTRACT

The early Chishti Sufi 'saints' flourished during the 13th and 14th centuries in Northern India. However, only few saints were revered in the history of Indian Sufism. They gained greater popularity during and after their lifetime, as the result their dargah have emerged as important centre of pilgrimage. By the end of the 13th century, the dargah of Qutb Sahib had gain immense popularity and prestige. Ibn Battuta (a Moroccan traveller), was the only medieval traveller who is known to have visited the lands of every Muslim ruler of his time. He also travelled in Ceylon (present Sri Lanka), China, Byzantium and South Russia. In 1333, when Ibn Battuta reached Delhi, he found the three most popular pilgrimage places here. In the early period of the Delhi Sultanate, these dargahs were venerated.

KEYWORDS: Chishti, Dargah, Shaikh, Masjid, Namaz, Darwaza, Noubat Khana

Article History

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INTRODUCTION

The early *Chishti Sufi* 'saints' flourished since the 13th in Northern India. However, only few saints were received great popularity in the history of Indian *Sufism*. Particularly, *Chishti* saints gained greater popularity during and after their lifetime, as the result their *dargah* have emerged as important centre of pilgrimage for Hindu and Muslim. By the end of the 13th century, the *dargah* (Shrine) of Qutb Sahib is one of the *dargah* in India has gain immense popularity and prestige. Ibn Battuta who was a Moroccan traveller visited the India during rule of Muhammad bin Tughluk, he also travelled in Ceylon (present Sri Lanka), China, Byzantium and South Russia. In 1333, when Ibn Battuta reached Delhi, he found the three most popular pilgrimage places here, in which *dargahs* of Qutbuddin Bakhtiyar Kaki was most venerated. Ibn Battuta's experience on account of the *dargah* is worth quoting, according to him, all the *dargahs* are blessed power which is visible and it enjoys great veneration. The reason why this *dargah* was called Kaki is that he used to give all those debtors who came to him complain of need or poverty or who had daughters and had not the wherewithal to send them with proper outfits to their husband, a *kaka* (Biscuit) of gold or silver and so he become known for that reason as al-kaki"¹. In the time of Ferishta, these cakes (Bread) were still cooking and had been given to the poor, that time, cakes prepared and presented to the wealthy visitors to the shrine in return for their offering. Dargah Quili Khan who visited in the 18th century at *Dargah*. He was another eyewitness who described about the status of the Qutb Sahib's *dargah*. He wrote a book '*Muraqqa-e-Delhi*' in this book author; he gave valuable information on that time of *dargah* of Qutb Sahib. He wrote, "His best place of last abode has been laid in the courtyard of a mosque which has no roof".² He described that mosque was

¹ Kaul H.K., *Historic Delhi : An Anthology*, Oxford University Press, Delhi, 1985, p.267

² Mitra C. S. and Shekhar C., *Muraqqa-e-Delhi*, (Dargah Quili Khan), Deputy Publication, Delhi, 1989, p.47, hereafter as *Muraqqa-e-Delhi*

completed and renovated by Emperor Farrukhsiyar (1713-19). He further wrote, "It is the place of circumambulation for the pilgrims of Hindustan, the destination of return and the object of the desirous on (as well). The blessed environment (of this *dargah*) denotes the unlimited mercies of God. An extraneous illumination can be perceived at dawn surrounding his grave, which imparts a feeling of joy and wonder to the pilgrims. After performing the obligatory prayers, the people start circumambulating and thereafter make their homewards journey."³ We learned from the Quli's accounts that the devotees visited at the *dargah* every day, but on Thursday this place was much overcrowded. He also described beauty of *dargah's* compound he said that "The people, who could undertake the journey at night, proceed from Delhi, after performing pilgrimage, they walked and enjoyed the beauty of the gardens and water spring around it, particularly the *Birka* and *Hauz-e-Shamsi*".⁴ Stephan Carr, was British officer in India, mention in his book, '*Archaeology and Monumental Remains of Delhi*' about the *dargah* of Qutb Sahib that "around the pious *mazar* a large number of holy men were resting. The fragrance of the ecstasy continues to reach the believers and the taste of divine love can be felt by the men of piety".⁵ Many great buildings situated near the grave of Qutb Sahib, particularly *Masjid-e-Aulia*, constructed by Qutb Sahib, "Khwaja Muin'din Chishti, Quddisa Sirruhu, whose ever offers *namaz* here perceives the pleasure of worship."⁶

Travellers mention that many rulers visited the *dargah* and offered their prayers for the protection of their kingdom. They believed that if they will pray here then kingdom would blossom, as well as, Muslim population would be satisfied with religious attitudes of the ruler. However, in the earlier time *dargah* of Qutb Sahib was not much popular that is why we don't find any evidence which could provide much earlier information about the *dargah*. We found first valuable information about the *dargah* from the period of Muhammad Bin Tughluq (1325-51). Muhammad Bin Tughluq transferred his capital from Delhi to Deogiri. This time was very hard for the *dargahs* of Delhi, these had lost their importance because their devotees had also shifted in the city of Deogiri in the Deccan, In this regard I. H. Siddiqui said that, "In Delhi, there were many places of pilgrimage but all of them lost their importance after Sultan Muhammad Bin Tughluq had ordered people troop to Daulatabad".⁷ After a span of period, the *dargah* of Qutb Sahib again started continued to attract people.

Second example is related with Lodhi ruler, which showed miracle power of the *dargah*. There was believed attached with shrine that if any ruler prayed at the *dargah* and asks for help, then their prayers would be accepted by God because, God had given spiritual power to *Sufis*. Sultan Husain Shah Sharqi (c. 1493-1519 CE), was an independent Sultan of Bengal, who was founder of the Hussain Shahi dynasty in Bengal. In 1478CE, when Sultan Husain Sharqi attacked Delhi with large army, Sultan Bahlul Lodhi was ruler of Delhi. Sultan Bahlul Lodi had immediately reported at the *dargah* and prayed at the *dargah* the whole night, standing bareheaded like an ordinary supplicant. At dawn, Sultan Husain Sharqi returned, filled with hope of gaining success against his rival".⁸ Another episode which emphasized on the spiritual power of Qutb Sahib's *dargah* was related with Hemu (1553-56 CE). In the earlier time Hemu was Hindu noble of the Afghan ruler Adil Shah Sur and he was also a founder of the second Hindu rule in Delhi. Ahmad Yadgar wrote about Himu, in his *Tarikh-i-Salatin Afghan*, that "before Hemu, the Hindu general of Adil Shah Sur, marched out of Delhi to meet the Mughal army, he went to the sanctified mausoleum of the Qutb Sahib, the polar star of religion and piety and vowed that if victory

³ *Muraqqa-e-Delhi*. p. 47

⁴ *Ibid*

⁵ Stephan Carr, *Archaeology and Monumental Remains of Delhi*, Kitab mahal, Allahabad, 1967, p.180, hereafter cited as "Stephan Carr"

⁶ "Stephan Carr", p. 180

⁷ *The Early Chishti Dargah*, pp.3-4

⁸ *The Early Chishti Dargah*, pp.3-4

was granted to him and the Mughal troop were defeated, he would become a Musselman.”⁹ After victory he becomes a Musselman. Another a story is related to Hamid Nagori, who was contemporary of Sultan Iltutmish, he was appointed Kotwal of Delhi. Qazi Hamiduddin, whose real name was Muhammad bin Ata, was a resident of Bukhara. He came to Delhi with his father Ataullah Mahamudm, was educated there and subsequently appointed the *Qazi* of Nagaur. There after he left this post and went to Baghdad where he became a disciple of Qutb Sahib, who happened to be there. Subsequently he went to Mecca and Medina where he stayed for some five years. He then returned to Delhi and lived in the company of Qutb Sahib. A story has been very famous about the Qazi Hamiduddin Nagauri. He was sitting in a place when a man came to him for wrongs he did allegedly commit. That man rained blow on Qazi Hamiduddin Nagauri, hitting him a thousand times. “Yet the Qazi let out no cry nor did any sign of pain from this beating ‘At the moment that I was being pummelled’ replied Qazi Hamiduddin Nagauri, ‘my beloved was keeping watch over me. Under his gaze no pain could reached me, “Then on the tongue of the master came this blessed utterance “if such protection is provided under the gaze of human beloved, how much more protected is one under the gaze of the divine beloved.”¹⁰

Many Kings and devotees not only desired to get buried here but they also decorated and added new construction in the compound of Qutb Sahib’s *dargah*. They considered, this act as sacred, and most importantly Qutb Sahib’s soul would be happy and in return, their wish could be fulfilled. In this regard, in the year 1541 CE, in the reign of Sher Shah (1539-45) one Khalil- Ullah Khan who was the Sher Shah’s noble, built an extensive wall around the grave, and a gate, on the north of enclosure, which bear an inscription. Ten years later, in the year 1551 CE, in the reign of Islam Shaha, Yusuf Khan, he was a noble of Islam Shaha, built another gate, which was built at the main entrance of the *dargah*. Farrukhsiyar (1719-48) who was the Mughal ruler; he completed and renovated the mosque of Qutbuddin, presently it is situated in East of the grave of Qutb Sahib and has in good condition. The *dargah* compound have several buildings, gates, mosque, tank and used for the different purpose, such as the *Naubatkhana* (drum house), *Majlish Khana* (assembly house), and *Tosh khana* (robe chamber), mosque, tank and walls. Among the important mosques, the *Moti Masjid* with three arched opening and double storeyed *minar* stands at the eastern corner of the courtyard. *Moti Masjid* is fully made with white marble and it is situated towards the west of grave of Qutb Sahib. It is believed that it was built in 1709 by Bahadur Shah I (1707-12). Farrukhsiyar (1713-1719) added two gates to the enclosure of the *dargah*. Outside the western entrance of the *dargah* are the ruins of *Safar Mahal*, which was built by Akbar II. The main gateway is said to have been reconstructed by Bahadur Shah II and named after his name de plume- Zafar.

Muslim rulers, nobles, and different section of the Muslim population desired to get buried in the *dargah* compound or near the grave of Qutb Sahib. All of them believed in the sanctity and blessed power of the *dargah*. They believed that the spirit of the *Shaikh* would bless their soul and God will forgive their sins because *Sufi* will interfere in Day of Judgment. Motamad Khan grave’s inscription indicating the desire of the people to buried here for the same purpose. Inscription on the marble slabs over the door way of the enclosure containing the grave of Motomad Khan.

- “During the reign of the manifestation of God, the king Alamgir Muhaiuddin, through whose justice body and soul are in the cradle of peace.

⁹ “Stephan Carr, p.180,

¹⁰ Bruce B. Lawrence, *Morals for the Heart*, (*Fawa' I dal-Fu'ad* by Amir Hasan Siji), Paulist Press, New York, 1992, p.143

- Motamad Khan selected (for his burial place) the dust of the feet of Shah Qutbuddin, through the blessing of whose proximity he has hope of pardon of God.
- Everyone in his neighbourhood shines with the light, and the Day of Judgment will be luminous like the moon by brightness of his forehead.
- Now O God, forgive him (Motamad Khan) for the near to his (Qutbuddin) feet, and make his soul bright with the light of the pole star of the god.
- When I enquired of the angels the date of it's (the enclosure) erection, they replied O God make the end good"¹¹.

Similar engraved can be seen in the Murad Bhakt's grave. Murad Bakht, the wife of Shah Alam II, immediately north-west of Ajmeri Gate (*Naya Darwaza*). It was built on 1800-1 A.D.21. The grave of Murad Bakht lies in the enclosure, which is surrounded on the south and partly on the west with pierced red stone screen. The grave inscription says that, "Allah, Muhammad and Ali, Fatima, Hasan and Husain, the asylum of the world, Murad Bakht, with the truth and sincerity. Thanks be, that during the reign of Shah Alam, the asylum of the world, Murad Bakht, with the truth and sincerity. Erected a convent (*Khanqah*) and mosque before the *dargah* of the pole star of religion and the world. When I enquired of wisdom of the chronogram, it said 'She built this mosque and convent.'¹²

Graves in the *Dargah* Compound

Result in, by the fifteenth century the *dargah* contained hundreds of graves belonging to *Sufi*, *Ulema*, rulers and other notables of Delhi. Apart from different buildings there are around hundreds of graves in the *dargah* compound. However, the importance of these graves has been increased from time to time. The first important grave is of Qutb Sahib. The grave of *Shaikh* Qutb Sahib situated in almost at the centre of the *dargah*. His disciple and successor Baba Farid, made the grave of the Qutb Sahib, which is a mound of earth and kept covered by a sheet. Presently it stands in a marble enclosure, which is supported by 12 fluted columns. Inside it there is a bulbous dome, marble jail on the sides and mirror shutter walls. An important mosque of the *dargah*, is also situated towards the East of grave of Qutb Sahib. The back wall of the mosque, which is said to have originally been built of mud by Qutb Sahib himself, contains three *mihrab* recesses. "The marble balustrade and the neighbouring pavement were put in by Khurshid Jah of Hyderabad in the year 1882 CE. The marble *shamiana* post is also modern work having been put up by Ikamullah of Delhi."¹³ Next grave is of Maulana Fakhruddin which is situated in the *dargah* of Qutb Sahib. Maulana Fakhruddin was very popular saint of the Chishti sect. The grave is of marble, generally kept covered, and surrounded by a low balustrade. The inscription engraved on the headstone is dated 1222 CE. The grave of Zabita Khan (Mughal noble) stands on a platform measuring 11'2" square and surrounded with low marble balustrade. It is of marble, engraved with quotation from the Quran. By the side of Zabita Khan's grave, on the same platform there is female grave with a *takhti* carved on it, which belongs to his wife. Mr. Fanshawe point out about the grave that "this is not impossible the tomb stone is that of a woman, but there are various instances of such stone being used for the grave of man but it not probable".¹⁴

¹¹Bruce B. Lawrence, *Morals for the Heart*, (*Fawa' I dal-Fu'ad* by Amir Hasan Sijji), Paulist Press, New York, 1992, p.143

¹²Hasan M. Z., *Monuments of Delhi*, Aryans Books International, 1997, Delhi, p. 41, hereafter as *Monuments of Delhi*

¹³Ibid

¹⁴*Monuments of Delhi*

Graves of the *Nawabs* of Banda are also situated in the *dargah* of Qutb Sahib, immediately to the south of the 2nd gateway of Farrukhsiyar. Ali Bahadur, the first *Nawab* of Banda, was the son of Shamshir Bahadur I. His father was an illegitimate son of the Peshwa Baji Rao Mahrata by a Mohammedan concubine, who brought him up in the Muhammadan religion. Shamshir Bahadur II and Zulfiqar Bahadur were the son of Ali Bahadur, the former being the eldest and his successor. Shamshir Bahadur II died in 1823 and his younger brother Zulfiqar Bahadur as the ruler of Bundelkhand succeeded him. The graves, which are five in number, lie on a raised platform reached by three steps. Three of these, which are of marble, are those of Ali Bahadur, Zulfiqar Bahadur and Shamshir Bahadur, while the remaining two are of the women of their family.

The grave of the *Nawab* of Loharu, who took part in the revolt of 1857, is also situated in the *dargah* of Qutb Sahib. It was built in 1812 CE, the northern *dalan* contains four marble graves of the family of *Nawab* Loharu. Next Grave is Qazi Hamiduddin Nagauri situated, immediately to the west of the grave of *Nawabs* of Banda. The next grave is of Khuwaja Abdul Aziz Bastami, situated, a few yards to the north of Qutb Sahib's grave. Khuwaja Abdul Aziz Bastami was a saint of the Suharawardi sect. The grave coated with plaster and generally kept covered with a cloth. To the west of this is a wall mosque of three *mihirabs* ornaments with tiles of different colours many of which have disappeared. Next grave is of the *Nawabs* of Jhajjar, situated in the *dargah* of Qutb Sahib, immediately to the west of grave of Khawaja Hasan Khaiyat. Nijabat Ali Khan was the first *Nawab* of Jhajjar to whom Lord Lake (Governor General of Delhi) granted this principality in *jagir*. Faiz Ali Khan was the last *Nawab* of Jhajjar; he took part in great revolt of 1857, and was hanged for his share in the mutiny. The enclosing in the *dargah* contains many graves. The most important of which being those of Nijabat Ali Khan, Faiz Muhammad Khan and Faiz Ali Khan. The grave of first of these *Nawabs* lies near the south wall of the enclosure

The grave of Mughal Emperor Shah Alam Bahadur Shah I (1207-12), is also situated here, which is in the south of the *Moti Masjid*. It was built in 1712-13 CE Bahadur Shah I, formerly called Prince Muazzam, was the second son of the emperor Aurangzeb. He was born at Burhanpur in the Deccan on 14 October 1643 CE. At the time of his father's death, he was at Kabul, where he assumed the crown with title of Bahadur Shah. He was victorious against his brother Azam Shah in the war for the throne. Bahadur Shah reigned for nearly five years and died at Lahore in 1712. A doorway at the southeast corner of the courtyard of the *Moti Masjid* leads to a raised enclosure with a marble paved court. On the south and west of the enclosure are ruined *dalan* in the late Mughal style, having nothing to commend them to special notice. Next grave is of Shah Alam II, situated in the *dargah* of Qutb Sahib, immediately to the west of the Grave of Bahadur Sahib I. "It was built in 1806-7 CE, Shah Alam, whose original name was Ali Gauhar, was son of the Emperor Alamgir II by the Lal Kunwar who bore the title of *Zinat Mahal*,¹⁵. He ascended the throne on 24 December 1759 CE, but soon involved himself in war with the English by espousing the cause of Mir Qasim the *Nawab* of Murshidabad. The emperor together with his minister Shujaudaula marched to Azimabad with a view to reinstate Mir Qasim to his principality, but the minister was totally defeated and the emperor made peace with the English. He was given Allahabad to live, under the protection of the English. He granted a *sanad* of the *diwani* of Bengal to the East India Company, in return for which he was to receive 26 lakhs of rupees annually. The unfortunate monarch, not content with his humble but secure position, lent ears to the advice of Marathas, and set out for Delhi where he arrived on 25th December 1771. The subsequent year of the reign of Shah Alam was full of court intrigue and disturbances until Ghulam Qadir Khan Rohila capture of the Delhi fort, blinded the emperor on the 10th August 1788 and treated him and the royal family with every conceivable oppression and

¹⁵ *Monuments of Delhi*, p. 34

indignity. Soon after this event, Shah Alam resumed the throne and died on 19 November 1806 A.D. Another grave is of Akbar II (1806-37), the Emperor of Delhi situated immediately to the west of the grave of Shah Alam II. It was built in 1837-8 CE. Akbar Shah II, whose full name was Abul Nassr Muinuddin Muhammad Akbar Shah, was son of the Shah Alam II. He was born on 22nd April 1760, and succeeded his father to the throne 19th November 1806. He reigned as a titular king for nearly 38 year and died on 28 September 1837. The grave of Akbar Shah II, which is of black marble, measures 5'7" by 2'2" and 1'7, 1/2 high. The inscription on the headstone which gives the date of his death was composed by Bahadur Shah II who wrote under the nom-de-plume of *Zafar*. Next grave is of Shah Abadi, who was the wife of Akbar II. It is in the enclosure, to the west of the marble enclosure containing the graves of Mirza Fakhru. It was built in 1847 CE. "It measures 6'9" by 2'4" and 1'7" high"¹⁶. Around it are several uninsurable graves, which are locally known as those of the women of the royal family.

Next grave is of Bibi Hambal, better known as Daiji (wet-nurse). This grave is situated in the *dargah* of Qutb Sahib, immediately to the south of *Nawab Khan-i-Khanan's* grave. Bibi Hambal is supposed to have been wet-nursing of the saint Qutb Sahib, and for this reason is known by the name "Daiji". The other grave in the enclosure said to be that of the mother or wife of Saint. Another grave is Shaikh Nizamuddin Abulmoiyad. This grave is situated at the south-west corner of the mosque of Qutb Sahib. Saikh Nizamuddin Abulmoiyad was one of the chief disciples of Qutb Sahib. He did many miracles and died in the year 672 A.H. during the reign of Ghiyasuddin Balban (1265-87). Next is grave of Bibi Sara. It is situated immediately to the west of grave of Shaikh Nizamuddin Abulmoiyad. Bibi Sara was the mother of Shaikh Nizamuddin Abulmoiyad and died in the year 1240-41 A.H. The grave of Bibi Sara lies in the same apartment.

Vacate place for Bahadur Shah Second's grave. This place situated about 100 yards to the west of the Ajmeri gate of *dargah* of Qutb Sahib. It was built in 1847-8 CE. This place was originally built by Akbar II, but the main gateway is said to have been reconstructed Bahadur Saha Zafar so as to allow of the entrance of elephant. The gateway is built in red sandstone with a free use of marble and measure some 50 feet across the front, the entrance opening being 11'9" in width. The main piers of gate, which is three *storeys* in height, are splayed at the east and west corners, while over the entrances is a loggia and on the piers at either side are small projecting windows covered with curved Bengali domes. Abroad *chhajja* is the crowning feature of the gateway, which, although built in the Mughal style, is far from unpleasing. Inside the gate, a spacious arcade with arched compartment on either side runs for some distance due south, while other branches off eastward just inside the entrances. The general treatment of this arcade may have been possibly suggested by the *chhattachauk* or vaulted arcade of the Lahore gate of Delhi Fort. The upper room and roof from which an excellent view of Mehrauli is obtainable are reached by a wide stair at the back of the building. The house of Mirza Salim is also situated in the *dargah*, some 50 yards north of the place of Bahadur Shah II. It was built on reign of Akbar Shah II. Mirza Salim was the son of Akbar Shah. He died in his father's lifetime¹⁷. The house in the late Mughal style and its upper portion is dilapidated. It is in occupation and has nothing to commend it to notice. At the end of the paved ramp leading up from the road and near the south-east corner of the house, a red sandstone gateways said to have formerly existed, giving entrance to the forecourt of Bahadur Shah's place.

¹⁶*Monuments of Delhi* , p 36

¹⁷*Monuments of Delhi*

The Dargah Compound

Apart from the graves there are many buildings in the *dargah* compound like mosques, *Naubat Khana*, *Majlis Khana*, gates, *tanks*, *Masjid*, *Diwan Khana* of Shaikh Nizam, *Toshe Khana*, *Baoli* of Qutb Sahib, Tombs, *Quarter* for maid servants, *Diwan-i-Khas* of Bahadur Shah's palace, and the *Baoli* of Aurangzeb etc.

Naubat Khana is situated some 16 paces west of the house of Kale Sahib. It is from the period of Sher Shah's reign. The *Naubat Khana* or drum gallery was attached as a gateway to the tomb of Qutb Sahib. It is two storeys in height, built of rubble masonry with red sandstone balconies at the upper floor level. The jambs of the gateway, which is measure 21'4" in width, are of ashlar masonry, and traces of hinges of original door are still visible. The gate is well worthy of being conserved. *Majlis Khana* situated is some 60 paces south of *Naubatkhana* and immediately to the east of the northern entrance of the *dargah* of Qutb Sahib. It is probably from the period of Sher Shah's reign (1539-45). The *Majlis Khana* or Assembly House is in enclosure with a domed gateway on the west. It is used as a burying place for strangers, who die while visiting the shrine of Qutb Sahib. The gateway, which is the most important feature of the whole building, is constructed of rubble masonry and plaster, and contain religious inscription incised in plaster over its east and west openings. The gateway of Maulana Fakhruddin is situated in the *dargah* of Qutb Sahib, a few yards to the south of Grave of Khwaja Hasan Khaiyat. It is from the period of the late Mughals. The gateway constructed of red sandstone and covered with costly cloth. Maulana Fakhruddin, a renowned saint of the 12th century Hijra, who also constructed the *dalan* connected with it. A small tank situated in the *dargah* of Qutb Sahib, immediately to the south of the grave of Motamad Khan. It was built of period of late Mughal. The tank hold the water which drains from the grave of Qutb Sahib, and which on this account is considered holy. It is let into the pavement and is covered by a marble slab carved with jali. About the centre of the slab there is a small hole through which the devotees may see the water. Ajmeri Gate, better known as *Naya Darwaz*, (new gate) is situated in western entrance of shrine of Qutb Sahib, some 20 yards west of small tank. It was built in 1707-8 CE. *Moti Masjid* (pearl mosque) is situated a few yards to south west of the Ajmeri gate. It was built in 1709 A.D. "The Mosque measuring 27'3" by 13"¹⁸, consists of three bays with arched entrances and a compartment 8 feet square on either side. It stands on a plinth about 2' above the courtyard, which along with a prayer chamber, is paved with marble slabs. The mosque is built of white marble, and is covered by three domes crowned with marble pinnacles. The western wall contains the usual recessed minarets are pleasing features, and a two-storeyed marble *minar* stands at each of the eastern corners of the courtyard. However there is no inscription on the building. *Diwan Khana* of Shaikh Nizam situated in shrine of Qutb Sahib, some 12 yards to the east of the enclosure of the Mohammad Khan grave. It was built in period of Muhammad Shah's reign. The *diwan khana* is entered through a doorway on the west and consists of ruined *dalans* of three bays' on the north, south and east. It is said to have been built by one Shaikh Nizam a *khadim* of the *dargah*, during the time of Muhammad Shah. The building is not of special interest.

The first gateway of Farrukhsiyar (1716-19) is located in the shrine of Qutb Sahib. It is the first entrance to the enclosure containing his grave. It was built in Farrukhsiyar's reign. The gateway is some 13 feet high and 7'5" wide and is made of marble. "It crowned with a parapet inscribed with the names of God, the Prophet and the four caliphs, and running up its corner terminate in *guldastas*".¹⁹ The entrance opening measures about "7'8" in height and 4'3" in width"²⁰. Inner Gateway of Farrukhsiyar situated in the shrine of Qutb Sahib, the Second entrance to the enclosure containing his grave. It built in 1717-18 CE. The gateway is made of marble and is similar to the first gateway of Farrukhsiyar.

¹⁸ Ibid

¹⁹., *Monuments of Delhi* p.46

²⁰ Ibid

Diwan-i-Khas of Bahadur Shah II, which is situated in shrine of Qutb Sahib, 30 yards, is north-west of Bahadur Shah's palace. It was built during the reign of Bahadur Shah II (1837-1857). The original structure seems to date further back than the late Mughal period. The *Diwan-i-Khas*, as it is locally called, seems to have consisted of a ground floor and I floor, the latter reached by a flight of steps to the north. A range of arches runs on the east side of the ground floor, while inside is a courtyard some 39 square, surrounded by arched *dalans*. "The gateway, which gave access to the steps to the north, seems to have been a red sandstone structure, but it has disappeared except for a portion of its eastern *jamp*."²¹

The *Baoli* of Aurangzeb is also situated in the shrine of Qutb Sahib, some 12 yards west of the palace of Bahadur Saha II. It is built in period of Aurangzeb's reign (1658-1707). The wall is an imitation of similar older wells found in the neighbourhood, viz, the *Gandak Baoli* and *rajon ki Bain*. "It measures some 130 feet by 36 feet and contain about 74 steps. At its eastern end is an octagonal well 30 feet in diameter at the top and gradually narrowing and changing to a circular form near the water level. It is building in three stages of inferior rubble masonry."²²

Tomb of Alauddin, nephew of Sultan Iltutmish is also situated in the shrine Qutb Sahib, immediately to the south of the palace of Bahadur Shah II. It built in the period of Iltutmish's reign (A.D.1210-35). "The building, which is measure some 37' north to south by 17'9" east to west is of an interesting plan. The southern portion is a domed pavilion measuring externally some 17'9" square the corners being cut off by lintels to form the octagon on which the dome is supported".²³ The space between the 12 stone square columns on which the dome is supported are filled in with rubble and the compartment is in occupation. Adjoining the pavilion to the north is another compartment 11'10" square. It is roofless and open to the sky and deep plain stone frieze and battlements top the walls. To the north of this again a small four – pillared *chhatri* some 15' high forms the terminating feature on this side. Within the central open compartment lie two stone graves, the one on which the *nim* tree is growing is said to be that of Alauddin, and the other of a discipline of Qutb Sahib. Alauddin is believed by local tradition to have been a nephew of Iltutmish, but nothing further is forthcoming about him."²⁴

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²¹ibid, p.53

²² Ibid,

²³Ibid, p.54

²⁴Ibid

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